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The offender has to appear before the council of the elders of the village, at the Ambala (a council-room on the village green), where the matter is investigated and discussed. The presiding Takka pronounces the sentence which may amount to a maximum fine of rupees 10. Should the offender refuse to pay, he will be excommunicated, when he may appeal to the "Nád-mukyasteru", that is the assembly of all the village Takkas of the district, and their decision is final. An outcast Coorg may after years be restored to his former status on paying the imposed fine. To the influence of these guardians of public morality the orderly conduct of the Coorgs in public is principally owing. It is, however, to be feared, that the increasing wealth and influence of many Coorg houses modify the strict control of the Takkas and make them more complaisant to the rich, which tendency will inevitably result in a decline of their authority and a greater laxity of public morality. Intemperance, which in the times of the Rajahs was rigorously repressed, is now rather encouraged by the numerous liquor shops, which are decidedly on the increase all over the country. It requires a new impulse on the part of the better type of Coorgs to combine in vigorous combat, especially during their festivities, against this ruinous enemy, and a victory gained on this field will be more glorious and beneficial to the Coorgs than their repeated triumphs over their Mahomedan antagonists of old. When the Coorgs have once embraced the truth of Christianity and placed themselves under the regenerating influence of the Gospel, they will become a noble race, probably not much inferior in bodily, moral and intellectual powers to their present European Rulers!

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(1771) gave full employment to Hyder's arms and obliged him, reluctantly to postpone any attempts at improving a circumstance so congenial to his designs.

After the departure of the Mahrattas, a severe famine prostrated the whole of Mysore. Lingarája suggested an expedition into Coorg, where plenty of grain would be found. Hyder Ali took his advice and in 1773 he marched his army into Coorg by way of Arkalgúdu and Bettikanave, but was repulsed with loss in Yedavanád. Intrigue, however, removed the obstacles which force could not overcome. The seed of discord was sown amongst the adherents of the ruling prince and the Mysore troops on again passing the frontier at Bálele, in Kiggatnád, were joined by a large body of Coorgs and marched without opposition straight to the capital, Mercara. Dévapparája sought refuge with the Rájah of Kóte, but true to the character of his house, Víravarma gave the fugitive Coorg an inhospitable reception saying: "Your ancestor, Dodda-Vírappa, took the life of my ancestor Víravarma at Tómara. Your head shall now atone, unless you redeem yourself with a round sum." The hapless refugee paid to his treacherous friend Rs. 1,666; but feeling still insecure, he fled in disguise with only four attendants; but was seized by Hyder's people at Harihar and carried to Seringapatam, where his family lay already in prison, and was murdered together with them. Thus the Horamale branch of the Coorg family was cut off by the sword of Hyder Ali.

The Nawab now offered to restore Coorg to Lingarája, if he paid the expense of the expedition. But the resources of the country being exhausted, he consented to receive a yearly tribute of Rs. 24,000; he also sanctioned the Coorg family to take possession of a part of Wynád, said to have been wrested from them at some remote period; but, apparently repenting of his moderation, he after a few months demanded and obtained, though with constrained assent, the cession of Amara-

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and a representative of the great Sirkár, to which he owed allegiance, must have been very distressing to the abandoned, guilty man, whom folly, passion and a maddened conscience were now hurrying onward to ruin.

While Mr. Casamajor was at Mercara, Vírarája was deep in intrigues. He had lately entertained the bedmaker of the Rájah of Mysore, who had come on a secret mission of treason against the Company. He had endeavoured to engage the services of a merchant of Mysore, Nun Lál Barti, for the murder of Channa Basava, and for opening a communication with Ranjit Sing, whom he was led to believe to be a secret enemy of the English. He succeeded in finding out a Sikh man, a native of Lahore, called Lahore Sing, and persuaded him to go on an embassy to the Sikh-ruler, undeterred by the shrewd remark of the stranger, that Lahore being so far from Mercara, it would be difficult for Ranjit Sing to avail himself of the friendly offices of the Mahárájah of Coorg. He had secretly encouraged a rebellious Polygar of Nagar, of the name of Súryappa, who had given considerable trouble to the English authorities. And now he had to confront Mr. Casamajor. He could not but look embarrassed, alarmed, unsteady. The Resident solemnly warned the Rájah to abstain in future from his cruelties, and advised him to relax the rigour with which he had shut up his people from communication with their neighbours under the rule of the Company. Vírarája contended, that he could not do away with, nor even relax, ancient observances without losing his authority. When Mr. Casamajor hinted, that he knew more, than he chose to say, of the Rájah's disaffection, and that further disobedience might be punished with deposition, the Rájah used the language of calumniated innocence, and made the strongest professions of obedience to the Company. Formerly, when very young, he might have been too severe, he admitted; but now he was more considerate. As for a change